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one of the pioneers in the movement which has brought Semitic studies into the foreground in this country, and I am truly sorry that I should by a pure accident have forgotten to mention his name in my short sketch. Secondly, among the universities providing at present for instruction in some of the Semitic languages, Haverford College and the University of the City of New York ought certainly to have been mentioned. At the former, a chair for biblical languages is occupied by the distinguished scholar, J. Rendell Harris, and during the temporary absence of Prof. Harris from the country, the instruction in the department, including, as a matter of course, Hebrew, is given by Prof. Robert W. Rogers. Dr. Abram S. Isaacs is the Professor of Hebrew at the New York University, and he intends extending the opportunities for study by adding, at an early date, other Semitic languages to the courses. And right here mention might be made of the encouraging fact that Princeton may be expected to offer full courses in Semitic languages ere long under the leadership of Prof. Frothingham, supplementing the instruction in Hebrew at the Princeton Theological Seminary by the nestor of Hebrew scholars in this country, W. H. Green. Also at the Hebrew Union College in Cincinnati, instruction is given in Syriac, and if I mistake not courses in Assyrian are now offered. Prof. Sproull, of the University of Cincinnati, writes me that he intends organizing classes in Assyrian next year in addition to the Arabic classes he has led for the past years. Finally, the fact might be mentioned that Dr. Cyrus Adler, of the Johns Hopkins University, has delivered some lectures on Assyriology in its bearings on the Old Testament before the students of the Jewish Theological Seminary in New York. I shall be grateful for all information on the subject, in case that I decide to prepare at some future time an exhaustive paper.

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A Manuscript of the Ethiopic Psalter.—Through the kindness of Mr. Hall N. Jackson, of Philadelphia, I have had the privilege of examining one of the few Ethiopic manuscripts that have found their way to the United States. The manuscript was given to the Rev. Augustus Jackson, the father of the present owner, by his nephew, a naval officer, who found it in a jar in some place in the Holy Land.

The manuscript turns out to be a well written copy of the regular Ethiopic Psalter. The parchment leaves are 7 by 6½ inches in size, five double leaves or twenty pages being stitched together, and eighteen such parts constituting the whole book. The work is thus one of 360 pages. The contents are chiefly the Ethiopic Psalter. This means that not only the Psalms themselves are given, but also certain extracts from both the Old and New Testaments and also from the Apocrypha, which are generally found in connection with the Psalms in Ethiopic manuscripts. These go by the technical name of "Songs of the Prophets and

their Prayers." In this manuscript, as also in those from which Ludolph prepared his excellent edition of the Ethiopic Psalms, contains the Prayer of Moses (Ex. xv.); the Second Prayer of Moses (Deut. xxxii.); the Third Prayer of Moses (continuation of second, from v. 22 on); Prayer of Hannah for Samuel (1 Sam. ii.); Prayer of Hezekiah, the king of the Jews (Isa. xxxviii. 10 sqq.); Prayer of Manasseh, a piece from the Apocrypha; the Prayer of the Prophet Jonah (Jon. ii.); the Prayer of Azariah, from the Apocrypha; the Prayer of the three Children, also Apocrypha; a Blessing, from the same source; the Prayer of the Prophet Habakkuk (Hab. iii.); the Prayer of Isaiah the Prophet (Isa. xxvi.); the Prayer of Mary (Lk. i.); the Prayer of Zacharias (Lk. i.); the Prayer of Simeon (Lk. ii.); the whole of Canticles. Ludolph especially remarks (Psalter, p. 18), that these additions were found in every manuscript of the Ethiopic Psalter of which he had any knowledge.

But our manuscript contains even more. The last forty-one pages are taken up by a typically Ethiopic panegyric on the Virgin Mary. It is written in the same hand as the first part and has undergone the same revision, and accordingly could not be merely by accident bound together with the Psalter. Its object could be only edification, although it seems to be arranged also for a responsive service. It differs externally from the Psalter in being written in three columns on each page, while the latter is in only one. The manuscript itself is a good one. It was, however, not such originally. A second has gone over every word and has carefully revised the whole. Sometimes whole words and even lines have been erased and a better text inserted; at other places a missing letter has been added or a superfluous letter removed. Only now and then has an error escaped the corrector. This makes the manuscript rather a valuable one, and one that can be used to advantage should a new edition of the Ethiopic Psalms be needed. The evidences that it is an old manuscript are at hand. The endless changes and exchanges in the gutturals, which are characteristic of later manuscripts, are wanting to a marked degree; in a great majority of cases the guttural demanded by the etymology of the word is retained. The vowels, too, are carefully written, only at times does the short *a* usurp the place of the long *a*, especially in the plural, and only occasionally is the sixth or fundamental form of the consonant used for some other form.

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An Arabic Coin.—Recently Mr. Charles G. Nicholson, the Baltimore banker, quite well known as a numismatist, came to me with a beautifully inscribed large gold coin, for which he had not been able to obtain any decipherment. I told Mr. Nicholson that the inscription was in early interlaced Arabic, and extremely difficult to resolve, but if he would leave the coin for study, I would promise to obtain him the solution.